

Jesus Of Nazareth Arises From The Dead

Golgotha Scene Of Crucifixion

Three men were crucified Friday on Golgotha, near Jerusalem.

Two were confessed thieves. The third was a religious teacher whose trial and sentence were engineered by opponents of his theories.

Roman governor Pontius Pilate gave the order of execution for Jesus Christ, the religious leader, after an hour-long, evasive argument with city priests.

Although consenting to the crucifixion, Pilate indicated in a brief speech he could "find no fault" in the preacher. Some palace observers consider this an effort to placate both sides in the issue.

When the prisoner was brought before the group of assembled chief priests, Pilate asked the crowd: "Shall I crucify your king?"

"We have no king but Caesar," the priests replied loudly.

Pilate recommended clemency for the teacher three times. Each time he was shouted down by priests.

With apparent resignation, the Roman governor condemned the man to death. In slow, deliberate movements, he poured water from a jug, washed his hands and told the priests: "I am innocent of this blood."

As a part of sentence, Pilate defied priests and ordered a sign printed in Hebrew, Greek and Latin hung on the cross where the man was to die.

The sign read: "Jesus of Nazareth. The King of the Jews."

Objections by leading councilmen were futile. Pilate insisted the sign should remain on the cross throughout the death watch.

From the crowded courtyard, a shouting procession moved toward the outskirts of the city. A few persons chanted raucously at the figures of the three men.

Gradually, these persons were replaced by the grief-stricken, grim "believers." Many were apparently recent arrivals from outlying provinces.

Three crosses were erected on the hill.

The man called Christ—his head enclosed in a "crown" woven of tough thorns—was placed on the middle cross.

Voices of women and men screamed in agony as Roman guards nailed his hands and feet to the wood. The Nazarene's face turned toward the crowd; his flesh pale and ashen; his body grotesquely misshapen in the sun.

Performing their routine duties, the soldiers mocked the "king." Their work finished, they divided his undergarments equally among themselves and cast lots for his robe.

Only one outcry was audible from the middle cross. This came when the Nazarene turned his head to the soldiers and begged for a drink of water.

They gave him, instead, a sponge soaked in vinegar and cried: "If you are king, why don't you save yourself?"

One of the thieves challenged him to "save both yourself and us."

The second thief silenced his companion, then turned his head toward the man who has taught his followers he was God's son. "Lord, remember me when you are in your kingdom."

The muscles in the Nazarene's right arm strained in an apparent effort to touch the doomed thief. His body twisted violently on the cross, but he could not move.

"Today, you shall be with me in paradise," he said at last.

Precisely what happened then, none of the observers at the scene can say.

The place of crucifixion was suddenly pitched into blackness. Faces in the crowd became blurred. Only the bare outline of the hill remained.

Scientists in the city, questioned concerning the darkness, have scoffed at reports of "supernatural" influences at work. These teachers say it was "obviously" an overshadowing of the sun by a large cloud.

Followers of Christ—and some soldiers—point to the fact that the day had been cloudy. These observers insist the sun itself darkened.

During the darkness, the veil of the temple was torn apart. Christ's followers say this gives the event enormous religious significance.

For nearly three hours, a strange and stifling quiet blanketed the hill. Then a strong, blinding beam of light split through the dark.

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DISCOVERY OF ALLEGED "RESURRECTION" of a religious leader, Jesus of Nazareth, who was crucified Friday was made early today by these two women, part of a group which had come to the sealed sepulchre to finish embalming his body. Kneeling is Mary of Magdala while Joanna, wife of King Herod's manservant, stands. Both women say "an angel rolled aside the heavy stone (partly visible, right foreground) which sealed tomb . . . announced that he (the Nazarene) had risen" from the dead. Photo was taken immediately before women entered tomb, discovered body was missing.

(Daily Record Photo)

Crowd Shouts Down Pilate, Demands Death Of Jesus And Sparing Of Murderer's Life

A close, carefully-woven band of "disciples"—famous for their unflinching faith in their master, Jesus of Nazareth—apparently dissolved in confusion and terror Thursday night.

With the capture of the Nazarene by soldiers and priests, the "eleven faithful men," were lost in crowded Jerusalem alleys. Most of them were unseen from Thursday night to the time of the crucifixion.

One of the original twelve disciples was accused in the scene in a nearby garden where his teacher was taken into custody. He was Judas Iscariot, whose dead body was reportedly found last night.

In addition to Iscariot, a second man—considered by many to be the logical successor to the Nazarene's religious leadership—has become involved in the "betrayal."

Peter—called Simon Peter by his master—believes his action to be even more terrible than that of Judas. Driven by a terrible, inward guilt, Simon Peter today is a living portrait of self-hatred.

According to Peter, the following events occurred between Gethsemane and the Nazarene's trial in a palace courtyard.

trial in a palace courtyard.

"Thursday night I followed the mob to the palace. As we walked through the streets, I strained to catch sight of Jesus as he was pulled along. My heart broke with each step; my hands trembled; my mind filled my body with great fear."

"In the past I had been a man of courage who had no fear for his convictions. No one believed more strongly in our master than myself."

"Yet it was I, he said, who would deny that I knew him. He predicted this at our last meeting. I doubted him, then. But it was true."

"When they had taken him into the palace, I remained for some time in the courtyard, neither glancing toward the inside of the building nor pretending interest. I tried to become a part of the crowd."

"At last, on the palace porch, one of the woman servants from the palace approached me. 'Look, she said, this man was also with him.' But I drew from her and said: 'Woman, I know him not.'"

"In the distant darkness of a village, the shrill voice of a

rooster pierced the heavy night. I moved quickly from the woman."

"But she followed me. Standing behind me, she turned and snatched at the sleeve of a councilman. 'This is one of them,' she said."

"I denied her accusation again, but she continued to speak to the men around her."

"Then they surrounded me. Like men taunting a trapped animal, they said to me: 'Surely you are one of them. You are a Galilean and your speech bears the stamp of his teachings.'"

"Suddenly something within my mind crumpled. My body was seized with great spasms of anger and fear beyond my control. I cursed at them, denying that I knew him. I was a man without will, whose tongue and body seemed moved by some machine."

"From some other part of town I heard again the screaming morning trumpet of the bird. His words returned to me and I was lost in weeping for the truth which I had hidden in my heart."

"Now all my tears are gone and there will be no crying in the years which follow. No other death can kill so much."

Jesus Greeted By Thousands In Jerusalem

Slow death wrote an agonizing ending Friday to Jerusalem's shouting, street-packed welcome to this nation's newest religious philosopher.

Entering the city to take part in Passover feasts, Jesus Christ of Nazareth was greeted by thousands of persons who jammed shop doors and crowded courtyards to sing his praises.

Called by some observers "the city's most dramatic demonstration" in years, the pre-Passover triumph rapidly turned to tragedy.

Riding on a small donkey with a saddle constructed of his disciples' robes, the Nazarene acknowledged his reception with a humility which has become a part of legend growing up about him.

His hands extended to those who reached out to touch him, the teacher wept again and again. He rode straight to the heart of the city.

At the temple square, humility and sorrow appeared to vanish. Here, the wide, dark eyes blazed with determination.

Tender hands became weapons of vengeance.

The Nazarene stalked through the square to the steps where priests and other leaders set up stalls for money changing and tables for sale of sacrificial doves.

Aided by his disciples, the teacher overturned tables, chairs and materials, ordering the salesmen from the temple.

This apparently deliberate move is believed to have touched off a chain of events ending Friday with the Nazarene's conviction and death on the cross.

Initial impact of his entry into the city has remained great. Common discussion centers on the preacher's "warning" of impending destruction for the great city.

Barabbas Tells Of Strange Feeling Passing Over Him

(The following is an account written by Barabbas, the prisoner whose death sentence was reprieved Friday at the last minute by city priests. He was arrested, tried and convicted of murder and sedition. His life was spared as a traditional part of Passover.)

My name is Barabbas.

Friday morning I was just another murderer in a group of thieves awaiting crucifixion by the Romans.

It is the custom here during Passover that the governor, Pontius Pilate, must release one prisoner into the hands of the people. They are allowed to choose that man.

Early Friday, standing in the courtyard, he gave them their choice.

It rested between myself and a thin, gaunt man whose preachings had apparently aroused the anger of some of the priests.

This man—called Jesus—had been turned over to Pilate by them. From what I have heard, they failed to prove their charges against him, but that does not matter. They would not free him.

Pilate urged them to let the man go three times. But each time they shouted with hoarse voices: "NO! Crucify him! Give us Barabbas!"

I cannot say my life was unimportant to me. Perhaps it would be better to call it of little importance to other men, for I do not teach and cannot lead.

My early years were filled with hunger and a brooding sickness which led me, finally, to a dark crossing between love and hatred where my blind eyes drove in, heart to murder.

When my life was spared, therefore, my mind was not elated. I cannot explain exactly how I felt.

It was a wonderful feeling, of course, to know that you were not to die that day. Yet when I saw the man whose death had been warranted in my place, a strange feeling passed over me.

When the procession left for Golgotha, I followed after it, some little distance behind. I was there to watch as the man who was to die for me stumbled on the road.

I watched as Simon of Cyrene carried the cross for him.

Both of the other men who died (Continued on page 2)



ONE OF THREE MEN CRUCIFIED Friday on Golgotha, near Jerusalem, was this Nazarene carpenter. Called "Christ" by his followers, Jesus of Nazareth was ordered crucified by Roman Governor Pontius Pilate at request of a powerful bloc of city priests who disagreed with his teachings. Photo was taken shortly before carpenter's body was removed from cross.

(Daily Record Photo)

Women Followers Report 'Angel' Rolled Stone From Sealed Tomb

Guards Felt Earthquake, Saw Vision

Sitting on top of the world's hottest potential political powder-keg, Jerusalem priests today scrambled through city streets trying to underplay the reported "resurrection" of a man they helped kill Friday.

First hints of trouble could be found in stories told by Roman guards who had been posted at a tomb in which the man's body was sealed.

These guards—none of whom were followers of the rabbi who had been crucified on order of Governor Pilate—have told mysterious stories of occurrences at the tomb early today.

According to one guard, a violent earthquake shook the surrounding grounds shortly before sunrise.

When the guards recovered their balance, says the spokesman, they discovered the huge stone which sealed the tomb had been rolled away.

Most of the guards profess to have seen a vision seated on top of the stone. On seeing the macabre person, they turned and ran away.

Once this story had been repeated in the streets, priests from every church in the area began searching for the guards who had "seen an angel."

One centurion says his group has been offered a large amount of money to "keep this quiet." According to the report, priests have promised to explain matters to Pilate when, and if, the story of the crucified man's disappearance reaches the governor's ears.

One priest, who cannot be quoted by name, told reporters there was "nothing to the rumor" concerning the "death walk" of Jesus of Nazareth.

"You can easily see how such stories might disturb the populace, however," he said. "It is our wish to hold down hysteria where we can."

"Surely none but the most glib would believe such a story in the first place," the priest continued. "But we do not intend to take any unnecessary chances."

New Religious Order Plagued By Persecution

Death and persecution have dogged the steps of Judea's latest religious philosophy during recent years.

Primary incident in this pattern of death was the beheading of John the Baptist by King Herod, analysts say.

Latest in the series was the crucifixion of a Nazarene, Jesus—called "The Christ" by his followers—Friday. The leader's death was apparently brought about by a group of influential scribes and priests in Jerusalem.

Observers point out, however, that Herod's removal of the prophet John accomplished little. It may have strengthened the religious order instead, they say.

Jerusalem—A man reportedly rose from the tomb today—nearly three days after he had been pronounced officially dead.

One of the most controversial figures in current history, the man called Jesus of Nazareth, whose disciples believe him to be the son of God, was crucified Friday.

His body, removed to a sealed tomb by a Jewish counselor, Joseph of Arimathea, was placed under heavy guard by Pontius Pilate, governor of this territory.

Placement of guards was made after strong protests from city priests. In public speeches the Nazarene had repeatedly said he would "return to life."

One of his final declarations, priests said, was a promise to rise and walk again "three days after" his death.

Ridiculing this idea, priests demanded that sentry be set to prevent theft of the body from the tomb by religious partisans.

Discovery of the body's disappearance—or reported resurrection—was made early this morning by three women, followers of the self-declared Messiah, who went to the tomb to complete embalming interrupted by the sabbath.

Their story—considered fantastic by Jerusalem officials—has provided fiery timber for a religious movement some observers believe to be the strongest in the world today.

Judas Iscariot Found Dead In Temple Tower

A man was found dead in the tower of Jerusalem's largest temple last night.

Police gave the dead man's name as Judas Iscariot. His body was found hanging from a tower arch high above the temple altar.

Priests in the building discovered the body and called officials.

Investigation showed the man was instrumental in the capture of Jesus of Nazareth, his teacher, whose crucifixion was brought about on Friday.

According to police the dead man was given money for his assistance in pointing out the Nazarene. After the crucifixion, a priest said, Iscariot returned to the temple, entered a room and threw the silver on the floor, crying:

"Take it! Take it! It is yours!" The priests protested but the man "bolted from the room, apparently in a condition of great emotional torment."

His body was discovered five hours later.

Police list the death as suicide.

Officials May Declare State Of Emergency

A growing atmosphere of terror caused by reports of "walking" corpses may lead Jerusalem police to declare a state of armed emergency.

That forecast was contained in a secret order given by Chief Palace Guards to patrolmen on city streets last night.

Behind the potential crackdown on civilian activity is the growing belief among residents that thousands of dead persons have returned from the grave and are "walking the streets."

Some local citizens have reported seeing long-dead brothers, fathers and grandparents in their homes. Others reported the presence of "ghosts" to police as "disturbers of the peace."

With increased rumors, officials have been brought face to face with one of the day's liveliest religious subjects: "Can the human body be brought back from death?"

Prime example of the faction which believes this possible is the group which followed the teachings of Jesus of Nazareth, Jewish carpenter who was crucified Friday. He reportedly returned to life today.

Jesus Ate Last Supper With Disciples

Followers of the Nazarene preacher who died Friday on the cross held their final meeting with him Thursday night.

In an upper room of a house near the outskirts of Jerusalem, the man called Jesus and his disciples are known to have met for supper on the eve of Passover.

One account of the meeting indicates that the group's leader was conscious of his imminent death. According to this source—one of 12 men closely associated with him—the Nazarene prophesied not only his own death, but his eventual betrayal by one of the group and a similar betrayal by a second.

More important than either of these things, however, in the eyes of his followers, is Christ's prediction that "on the third day" after his death he would return to life.

When the supper was finished, the disciple says, Jesus walked with three of his students to Gethsemane, a nearby garden, where he prayed in seclusion.

None of the three recalls any event during that time.

Simon Peter, who was with his master in the garden, remembers falling asleep and being awakened later by Jesus, who then reproached them for sleeping.

A short time later, Gethsemane was the scene of the Nazarene's "betrayal" by the twelfth member of his group, Judas Iscariot.

Informed sources say Iscariot signalled to guards and priests, who are said to have paid him, by kissing the Nazarene and calling him "Master."

The doomed teacher, who lived the scene like a prophecy fulfilled, turned to Iscariot. "Judas, do you betray the son of man with a kiss?" he asked in a clear voice.

A detachment of soldiers took the teacher in custody and subdued his followers after a brief struggle.

During the meal, the men relate, the stranger took the bread, blessed it and broke it, revealing himself in their eyes as the dead leader. He then vanished.

"Breaking" of the bread, according to Cleopas, one of the men, was a part of ritual performed by the Nazarene at a secret feast before his arrest, trial and death.

With their leader dead and one of their group missing, the so-called disciples have taken refuge from possible further persecution by ruling priests in this area.

Although no accurate account of events in the house where they are hiding is now available to the press, a report from one of the men indicates that Jesus had been seen behind those closed doors.

There, the report says, the Nazarene "suddenly appeared before the group, displaying wounds in his hands and side."

These wounds—clearly visible—were "unmistakably" caused by nails which held the dead man on the cross. A deep cut on the side was made by a soldier's sword, according to one of his followers.

No further check can be made, at this time, of any part of the resurrection story.

Followers of the Nazarene have apparently disappeared from city streets perhaps the city itself. Men closest to him in life have cloistered themselves in secrecy, fearing probable detection by officials of either the priesthood or the government.

Throughout Jerusalem, however, the seeds of rumor have been planted.

Although the vine of the Nazarene's teachings has disappeared from the shadows of the temple, there is an uneasy feeling among powerful men that the roots of his philosophy may grow even stronger underground.

Certainly no recent religion has had a more sensational theory than this one which teaches that man dies only to live again.

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(Daily Record Photo)

County Churches Prepare For Solemn Observance Of Easter

Two Identical Services To Be Conducted

Two identical services of divine worship are scheduled for tomorrow morning at the First Presbyterian Church, Stroudsburg. The services will be presented at 9 and 11. The pastor, Rev. Ernest T. Campbell, will speak both times.

Special music will be provided by the senior choir. This group singing under Vernon Imb's leadership will present two anthems, "Easter Alleluia," with Mrs. Robert Wolbert as soloist, and "Alleluia, Morn of Beauty."

Mr. Campbell will deliver a sermon entitled "The Christ That Easter Gives us." The sanctuary will be banked with an array of potted lilies. Following the services of the morning these plants will be delivered to the sick and shut-in members of the church. The Board of Deacons will be responsible for this project.

There will be no service at the church tomorrow night.

Zion Church To Conduct Early Service

Easter services in Zion Evangelical and Reformed Church, Rev. Frank H. Blatt, minister, will begin with the Early Communion service at 6:30 a.m. Mrs. Lucy Quig, organist and choir director will play as a prelude "Easter Morning."

The soloist will be Miss Barbara Transue, soprano, who will sing "Hymn of the Last Supper." The youth choir will be heard in the anthem "Glorified The Christ Has Risen."

The church school session will begin at 9:45 a.m. At 11 a.m. the Easter Communion and reception of members by letter and profession of faith will be featured. Mrs. Quig will play as a prelude "The Carillon" and the senior choir will sing "Christ Is Risen."

In addition to the new members received into fellowship of the church by confirmation on Palm Sunday, the following people will be received by letter and profession of faith: Mr. and Mrs. Harold Cleaver, Mrs. Norman Duklow, Mr. and Mrs. Frank Edinger, William P. Keim and Mr. and Mrs. Louis F. Leffler.

Flowers in the altar vases will be placed in memory of Cicero Gearhart by the family. Flowers in the chancel vase will be placed by Mrs. Elizabeth Werkheiser in memory of her husband, Claude Werkheiser.

Flowers in the Memorial basket will be placed by Miss Blanche Wolfe in memory of Miss Alice Morey. Many lilies will be placed by organizations and individual members of the church and the church school. Men of the brotherhood have collected funds for the purchase of plants and the Dirigo Class will be in charge of the decorations.

The ushers at the 11 a.m. service will be James Agins, Harold Bush, Ernest Setzer and Clinton Warner. A service of baptism for children will be held in the afternoon at 4:30 in the sanctuary. The minister has requested that he be notified in advance by parents who desire that their children receive the sacred rite.

At 7:30 p.m. the senior choir of the church will unite with the choirs of the Methodist and Presbyterian Churches of Delaware Water Gap in the rendition of the Easter cantata, "The Risen King," which was presented in Zion Church on Holy Thursday. This service will be held in the Presbyterian Church in Delaware Water Gap.

On Monday night an informal reception will be tendered to the members who have united with Zion Church since the Easter season of 1952. This reception will be held under the auspices of the Consistory of the church. The Women's Guild will furnish and serve refreshments and the young people's class will be in charge of the program.

Children To Give Easter Program

An Easter program will be presented at St. Mark's Lutheran Church, Minisink Hills, on Monday at 8 p.m.

Children of the Sunday School will participate in songs, recitations and playlets; and a flannel-graph story, "All This I Did For Thee" will be given.

Rev. Hosler To Speak At Hospital

The hospital committee of Monroe County Ministerium announced last night that Rev. Earl H. Hosler, pastor of Berean Mennonite Brethren in Christ Church, Stroudsburg, will direct Easter worship from 1:30 to 2 p.m. in the hospital.

Services will be held in the East Solarium on second floor. Rev. Hosler will present the Easter sermon. There will be group singing of familiar Easter carols.

East Stroudsburg Methodists To Take Part In 6:30 A.M. Service At College Stadium

Easter Sunday at the East Stroudsburg Methodist Church begins at sunrise with participation by members of the congregation in the community sunrise service to be held at the college stadium at 6:30 a.m. Rev. Alex Crossan Jr., pastor of the Middle Smithfield Presbyterian Church, is to be the speaker, and Rev. Frank Wingerter, Rev. Robert Bradburn, Rev. Roger Stimson, Rev. Norman Savage, Major Adam and Rev. Harold Eaton are to have part.

At 9:50 a.m., the Easter session of the Sunday School will be held. The attendance goal set by the Church School Council of Workers is 1,000.

At 11 a.m., Ernest Michelfelder, director of the music, announces that all four choirs will participate in the morning worship, the Cherub Choir, directed by Miss Eleanor Decker and the pastor; the Chapel Choir, under the direction of Miss Marguerite Cramer; the Youth Choir, directed by Theodore Huang; and the Altar Choir, directed by Mr. Michelfelder, 140 voices altogether. The pastor will preach Sunday morning on "That Third Day Is Sure."

The Rose service at 7:30 p.m. in its 19th year observance will present the Altar Choir in an Easter oratorio, "The Seven Last Words of Christ" by Monestel.

Sunday School Lesson

By NEWMAN CAMPBELL, Scripture—Matthew 28

After a long, cold winter everyone in northern climes welcomes the coming of spring.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land."—The Song of Solomon 2:11, 12.

For us, it is not only the time of the return of the birds and flowers, but the time when our Lord rose from the dead to bless the world with joy and thanksgiving.

Each of the four disciples whose books appear in the New Testament wrote a little different account of this Easter morning when the tomb was found empty and the risen Lord appeared.

This is natural enough. We all know how different are the accounts of the same story told by two different persons. In our lesson we follow Matthew's narrative which ends his book.

The chapter begins: "In the end of the sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre."

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men."

No wonder the guards were frightened. First the body of Christ has disappeared, according to our commentators, then this brilliant apparition appeared and rolled away the great stone that sealed the tomb and sat thereon.

"Fear not," were the first words the women heard as they looked fearfully at the angel. "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay."

"And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goes before you into Galilee; there shall ye see Him; lo, I have told you."

Quickly, the women left the tomb to acquaint the disciples with the glorious news. They departed "with fear and great joy." They did not reach their goal, however, before the risen Lord Himself stood before them, saying, "All hail!" The women worshipped Him, and Jesus told them: "Be not afraid; go tell My brethren that they go into Galilee, and there shall they meet Me."

Those were the same words used by the angel.

While the women were on their way to the disciples, the watchmen, probably frightened that they might be thought guilty of carelessness or worse, went to the assembled members of the Sanhedrin and told what had happened.

How appropriate were the Lord's words, when in righteous wrath He had called these so-called religious leaders "hypocrites" and "whited sepulchres." After taking counsel together, they gave the soldiers large amounts of money, and instructed them to tell everywhere that the disciples had come by night and stolen the Lord's body as they slept.

"If this come to the governor's ears," they said, "we will persuade him, and secure you." We can presume that the soldiers were glad that instead of being punished for sleeping on the job, they were given money to spread a lie, even if in their hearts they knew it for what it was.

"So they took the money and did as they were taught."

The eleven disciples went to Galilee, into a mountain where Jesus and the angel had directed them. With what mixed feelings must they have gone — fearing what the women had told was

Rev. Gernert To Preach At Dawn Service

Easter sunrise service in Grace Evangelical Lutheran Church, East Stroudsburg, will be observed at 6:15 a.m. tomorrow.

Rev. Herbert Gernert Jr., former U. S. Army chaplain, will preach the Easter message on the theme "Life Is The Risen Lord."

The chancel choir will sing the anthem, "King of Kings" with Miss Jane Lippe singing the soprano solo. Carroll R. All will direct and Miss Leila Bunnell will be at the console. Mrs. Alice Stokes and Rev. W. F. Wunder will sing an alto-tenor duet, "He Lives."

Altar flowers will be placed in memory of Miss Lucy Rice by her family and chancel flowers by Mrs. Amanda Yoch in memory of her husband, Charles. Chancel lilies will also grace the sanctuary from the Young people's and Junior Bible Classes.

John W. Brink, Fred May, Geo. Lashak and James P. Sheeley will serve as ushers and King W. Beers as acolyte.

The congregation will turn to "The Resurrection Window" as they sing "The Day of Resurrection" (the large stained glass window in the balcony transept depicts Mary Magdalene and the Risen Christ in the garden of Joseph of Arimathea.)

The Easter bulletins will be presented by Mr. and Mrs. Charles D. Slutter in memory of Mrs. Slutter's mother, Mrs. Edith Snyder; by Mr. and Mrs. Floyd Getz in memory of their daughter, Roberta; and by Mrs. Daisy Allegar in memory of her aunt and uncle, Mr. and Mrs. Brown.

The Festival service of the Resurrection and Holy Communion will be observed at 10:45. Preparatory and confessional services will precede the administration of the sacrament. Pastor Gernert will assist in the Holy Communion.

Pastor Wunder's Easter sermon will be on the theme: "But Have Everlasting Life." The chancel choir will sing the anthem, "The First Easter Morn" and Miss Charlotte Herman, student at Westminster Choir School in Princeton, N. J., will sing a soprano solo, "In The End Of The Sabbath."

William Strunk will serve as acolyte. Serving as communion ushers under the direction of J. Fielding Vollers will be Clarence Hill, Warren McNeil, Clarence Strunk, Rudolph L. Kreek, Robert Payne, Dr. William E. Brinker and Dr. Philip F. Ehrig. William Lee, Sr., and Raymond J. Arnold will serve as vestry escort for the Confirmation Class, who will receive their first communion at this service.

Chancel lilies will be placed in memory of Mr. and Mrs. Harry H. Smith by their children, Mrs. Margaret Patterson and Mrs. Rebecca Pierce will serve as communion stewards.

Church School is scheduled for 9:45 a.m. with 300 as the attendance goal. The lesson theme will be, "Our Living Lord."

Eight children will be baptized on Easter at 3:30 p.m. at the baptismal font in the sanctuary. Lutheran Youth devotionals vespers will be conducted at 7 p.m. in the chapel with Ray Feltham in charge.

All members of the parish are requested to take their donations of fresh eggs for the Lutheran orphanages at Germantown, Topton and Good Shepherd in Allentown anytime before next Tuesday and place them on the platform in Sunday School chapel.

Holy Communion At Craigs Meadows

Craigs Meadows — The Easter observance of the Lord's Supper will be administered at the 7:30 p.m. service Easter in St. Paul's Evangelical Lutheran Church of Smithfield, Craigs Meadows.

Miss Jane Lippe will preside at the piano. Special music will be provided and the congregation will join in singing familiar Easter carols.

Rev. William F. Wunder, pastor, will deliver the Easter communion meditation.

All members are requested to take fresh egg donations for the Lutheran orphanages at Germantown, Topton and Good Shepherd in Allentown. Altar flowers will be placed by Mrs. Stanley S. Smith in honor of the birthday of her husband, Mr. Smith was confirmed in St. Paul's on Easter Sunday, April 5, 1936 on his 16th birthday.

MEMORY VERSE: "And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth, Go ye, therefore, and make disciples of all the nations."—Matthew 28:18, 19.

EASTER SUNDAY MORNING

Two Identical Services
9 & 11 o'clock

FIRST PRESBYTERIAN CHURCH

Stroudsburg

The sanctuary banked with potted lilies
The Rev. Ernest T. Campbell preaching
The Senior Vested Choir Singing

Young People In Class For Confirmation

The Hamilton Lutheran Parish will receive into adult membership the following young people by the Rite of Confirmation on Easter Sunday:

Christ Church, Hamilton Square
Kay Livani Bush, Nancy Louise Hartman, Joan Marie Hunt, Robert Amos Courtright, Jackson Courtright and Richard Courtright.

St. John's Lutheran Church, Bartonsville—Anita Lorraine Ace, Beverly Patricia Bond, Beverly Ann Hartman and Thomas Richard Field.

Last Sunday Earl Elliott Budge was received into adult membership of Mt. Eaton Lutheran church, Saylorsburg, by the Rite of Confirmation.

Mrs. Forest Altomose and Mrs. Luther Snyder were received into membership of Mt. Eaton Church by confession of faith.

Mrs. Karlene Muddell was received into membership of Zion Lutheran Church, Broadheads, by confession of faith.

Murderer Spared Fate Of Jesus

(Continued from page one)

were known to me. Each, in his own way, was a criminal, as I have been.

Once when the man whose blood fell in my stead cried out with a terrible groan, I tried to turn away. Yet I could not.

I cannot explain this spell which was cast over me. Today my heart seems unwilling to do my bidding. I have returned to my people, near the Gate of David. I have talked with them. I have tried to tell them what is in my heart, but cannot.

As an honest thief, a murderer with some conscience and some guilt, I must say I am not a believer in this man who died. I have heard none of his teachings, although I have heard he was a good teacher.

Here among my people he was a hated man who seemed to present some form of danger to their lives and beliefs. What has caused this, I cannot say. I am not well-enough informed in these matters.

Nor can I say what change has come to pass in me—how it is that I walk with little or no direction; how it is that I cannot make peace with myself.

This much I know. Some part of me is dead. Another part seems to have awakened.

I know I live. Yet how am I to know how much of me lives on?

It is not an easy thing to live when the price of life is the death of another man.

I am Barabbas, who is among the living.

Crucifixion At Golgotha

(Continued from page one)

From the center cross, the tortured, haggard face of the Nazarene stretched upward to the sky.

"Father," he said in a thunderous, trembling voice. "I commend my spirit into your hands."

At about this time, chief priests had secured permission from officials to break the legs of the men apart so their deaths would not occur on Sabbath. They arrived with orders after the darkness had ended.

The guards broke the bodies of both thieves.

When they came to the middle cross, however, the Nazarene was dead.

EASTER SUNRISE SERVICE

Beakleyville Baptist Church

6 A.M.

Rev. Elias Jones, Pastor
—Everybody Welcome—

The Festival Of The Resurrection

at

St. John's Ev. Lutheran Church

North 9th near Main, Stroudsburg, Pa.
P. N. WOHLSEN, D.D., Pastor

6:15 a.m.—Sunrise Matins. Special music.

9:15 a.m.—Church School and Bible Classes.

10:45 a.m.—HOLY COMMUNION.

Sermon by the Rev. John L. Yost, Jr., New York
Mrs. Fred. Diekmann, Brooklyn, Guest Soloist

3:00 p.m.—Sacrament of Infant Baptism.

7:00 p.m.—Easter Festival of the Church School.

A Cordial Welcome Awaits All at "The Guest Church"

'Christ, The Victor' Chosen By Rev. Stimson As Topic For Easter Sunday Sermon

"Christ, the Victor" will be the theme of the Easter sermon at the Stroudsburg Methodist Church on Sunday at 11 a.m. The minister, Rev. Roger C. Stimson, assisted by the Senior and Youth Choirs will bring the triumphant message of the Risen Christ.

The Senior Choir under the direction of Albert J. Fregans, will sing "Great Is Jehovah." Mrs. Frances Hartzell Meredith will be the soloist.

The Youth Choir under Robert Hawik will sing "Alleluia." The Sanctuary Choir will sing "Life Triumphant."

A church-tomb nursery for small children will be in charge of Mrs. Howard Morgan and Mrs. Robert Altomose. A large number of Easter lilies will decorate the altar, many of them memorial flowers.

The Easter lesson will be taught in all the classes of the Church School convening at 9:45 a.m. Sessions will close earlier than usual so that the doors between the Church School auditorium and the sanctuary may be opened to give added seating capacity for the anticipated large Easter congregation.

Douglas Jones and Mary Jane Hintze will have the Easter program in the Intermediate Fellowship at 6:30 p.m.

At 7:30, Rev. Stimson will show slides of famous paintings of the Easter story. This program with music and poetry will give visual portrayal of Christ's last week on earth and his victory over death.

At 8:45, the Methodist Youth Fellowship will gather at the parsonage for a program led by Rev. James Pain of Drew Seminary. A number of college students home for the Easter holidays will be special guests of the group.

On Monday at 8 p.m. the WSCS will hold its monthly meeting. Mrs. Marie Rutt will show a film "The End of Darkness." Mrs. June Hsu will sing. The Executive Board of the WSCS will meet at 7:30 p.m.

This service will be held in the church concluding on the cemetery if the weather permits.

In the 11 a.m. service a message on "We Follow" will be brought by the pastor, Rev. G. F. Weinland. A service of Bible study and prayer will close the day at 7:30 p.m. The Young People's Fellowship will also meet at 7:30.

An Easter sunrise service at 5:30 will usher in the day for the Canadian Moravian Church with the joyful declaration, "He Is Risen, He Is Risen, Indeed."

This service will be held in the church concluding on the cemetery if the weather permits. In the 11 a.m. service a message on "We Follow" will be brought by the pastor, Rev. G. F. Weinland. A service of Bible study and prayer will close the day at 7:30 p.m. The Young People's Fellowship will also meet at 7:30.

Church Planning Special Program

First Pentecostal Assembly of God Church, Stokes Ave., Stroudsburg, will conclude morning devotionals with Holy Communion services.

The Sunday school Easter program will be held in the main auditorium of the church at 7:30 p.m. Mrs. Marlin Serfass has arranged a special program.

Christ Episcopal Church

Seventh & Thomas Sts.
Stroudsburg

EASTER DAY SERVICES

8 A.M.—Celebration of The Holy Communion

11 A.M.—Celebration of The Holy Eucharist and Sermon

"Welcome Happy Morning!
Age to Age Shall Say."

On the Greatest of All Days
in the Christian Calendar

THE EAST STROUDSBURG METHODIST CHURCH

Extends to One and All a Very
Cordial Welcome to Enjoy Its
Services

EASTER SUNDAY!

Community Sunrise Service—6:30 a.m. College Stadium.

The Easter Sunday School—Attendance Goal 1,000—9:50 a.m.

The Easter Morning Worship—11:00 a.m.

Sermon—"That Third Day Is Sure"
Four Choirs in Triumphant Easter Music
A Service of Distinct Spiritual Triumph and Rare Loveliness

The Rose Service—7:30 p.m.

The Altar Choir directed by Mr. Ernest Michelfelder will sing "The Seven Last Words of Christ" by Monestel. Dr. James Richards of New York, Guest Soloist. Other soloists will be Anne George, Beulah McConnell, and Paul Bartholomew.

Exquisite Decorations—100 Easter Lilies built around a glorious motif.

Editorials

The Season of Hope

Easter, with its promise of eternal life, will be observed tomorrow by millions of worshippers all over the world.

The Daily Record has superimposed on its regular publication of plans for Easter worship, a front page which deals in objective, modern newspaper style with the entire story of Easter.

This effort is designed to give added impact to the work of the clergy during this season which observes the fact that Jesus died and was resurrected from the dead to demonstrate there is no death—only life eternal.

At the same time Jews throughout the world reach the climax of the Passover observance which carries with it another great promise—the promise of freedom.

These two great observances stimulate in mankind a faith which in these times of great stress give us hope of a great future.

The Tax on Health

(From the Wall Street Journal)

Ohio's Mr. Bolton has introduced into the Congress a bill which, in our view, represents a sensible approach by government to the health needs of the nation.

What he proposes is to allow deductions from income taxes of all medical and dental expenses, as well as costs of membership in voluntary medical insurance and hospitalization plans.

As the law is written now, only those over sixty-five may deduct all medical expenses. Below that age those who face heavy health costs may deduct only those medical bills in excess of five per cent of their gross incomes. To say that this is unfair selectivity is to say the obvious. Medical costs are not generally arranged on an age scale any more than is the common cold.

Let's see how the deduction that is allowed works. Suppose a man with a family has a gross annual income of \$3,500 (the average factory wage in 1952 was \$3,540). If that man spends on doctors, dentists, medicine and hospital costs a total of \$175, he is out of luck and must pay income taxes on that amount. But if he spends a total of \$180 for the same purposes—to make his family well or to keep them healthy or to prepare for future illnesses—the government will let him deduct \$5. But he still pays income tax on the other \$175 he spent for his family's health.

Mr. Bolton's bill is appealing for other reasons. It is a part answer to the false lures of socialized medicine, and it doesn't put the government in the business of issuing pills or listening through stethoscopes. It places before the taxpayer an inducement to see the doctor and the dentist while they're still got something to work on, too, by allowing the deduction.

As the law is now, the taxpayer actually pays taxes on his efforts to maintain or improve his health. Even business gets a better break from the taxwriters than this, for businesses can depreciate a building or a new piece of machinery.

Such a system as this doesn't make much sense to Mr. Bolton and it's a safe guess that it doesn't make sense to anyone who knows how it works. We hope his bill passes, for it's time the government cease taxing the health of the people.

Tit for Tat

Headline in a Washington newspaper says:

"Capital called 'easy mark' for out-of-town criminals."

Probably just a few guys trying to get even for some of the things Washington has perpetrated on us out-of-towners.

The Once Over

—by H. I. Phillips

The Week of Weeks

This has been a Holy Week, Easter for the Christian, the

Passover season for the Jew, and for many peoples of many faiths, a time in which there has been a spring-time surge of the kinder instincts, perhaps in a degree responsible even for the sudden

prospect of peace in Korea. One thing is certain: the week tends to put hatred, animosity and slaughter in the proper category of shabby, savage and wholly deplorable things. For now the crucifix, the piping of the young birds and the miracle of spring blend with the resurrection and the stone rolled back.

Easter is the time when the Pipes of Pan, the Psalms of David, the cathedral organ, the music of hurdy-gurdy and organ-grinder and the great hymns of millions merge in a song of the centuries. Reverent beauty tops the volume. Vanity and gaiety are in the picture, but there is a stirring of the wells of faith deeper than we know. Now the music from street musicians and the laughter of children mingle with the chants, the supplications and the Voice of the Holy Come. Among all the holy seasons this is it!

Easter is the day when an up-lifted chalice seems more powerful than the atom bomb, when the mumbled words at an altar seem to have more meaning than the orations of the great, and when millions on their knees at a communion rail testify to a depth of faith in things of the spirit.

It is the day that brings a consecration with the dawn, and the first rays of the sun seem a holy manifestation, Easter is the Sunday when a G. I. in Korea is not a kid doing a military stretch, but a youngster going the Way of the Cross, the thought of him making your prayer more fervent.

It is the day when a man or a woman knows no self-consciousness before an altar and touches a candle with a flaming taper with more confidence than he or

she has shown in any act of the year. . . . It is the hour when the cynic says, "I must be wrong" and the agnostic admits, "I wonder." It is the day when a certain note in the voice of a child in a choir loft carries a message more powerful than all the speeches of world leaders.

Easter is the sabbath when even in Russia the churches glow richly and no dictator in any satellite dares to say, "Stay away!" to the masses.

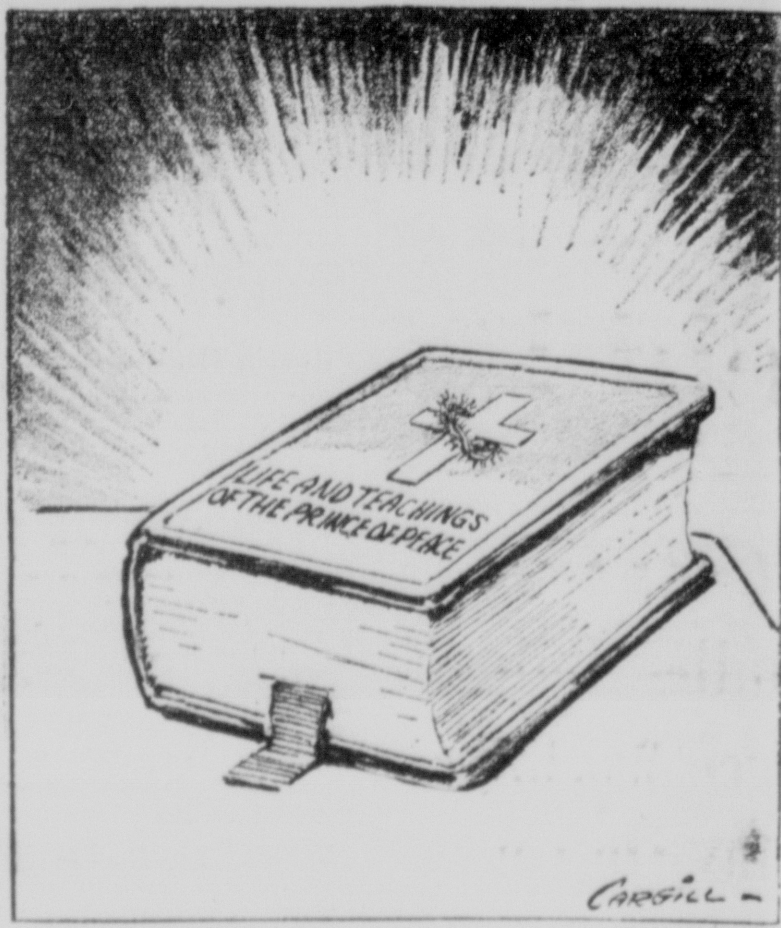
Easter brings the morning when the church seems all-important even to the once-in-a-while churchgoer, when the wilder member of the choir, when the longest sermon seems okay and when Irving Berlin's "Easter Parade" blends with the great hymns, the cathedral chimes, the village church bells and the laughter of the moppets in their new Easter finery. Easter is the day when mom gets a special glow out of a weird hat, and pop admits the sermon was good.

Huck Finn, his hair freshly cut, and wearing a new suit, manages to seem in character; Sister Sue in her Easter dress blooms like a field flower; the scent of flowers and incense and the beauty of vestment, stained glass window and banded lilies gives a glow perceived by all faiths and sects. Reverence and joy are blended, the story of the resurrection stirs Christian and non-Christian; and to the piping of the willows comes the message, "Be not affrighted. Ye seek Jesus of Nazareth. He is risen. He is not here."

The country, we think, has a long cheer for Dr. A. Whitney Griswold, the young, vital head of Yale, chairman of the Committee of Five making a report on what should be the attitude of colleges with respect to the hunt for Communists. . . . The report holds that any faculty member who is a Communist has betrayed his calling and is under a duty to speak out when questioned. . . . And it declares that the duty of investigation and exposure lies with the colleges themselves. . . .

It can be understood why the long tirades in U. N. are hard to take, but it would be a big help to our side if Sir Gladwyn Jebb looked a little less chronic-

THE CROWN JEWELS



PUBLIC FORUM

The Daily Record welcomes in this column from its readers in the Potomac Mountains region articles on the arts, the sciences, commerce, labor and industry, or letters dealing with problems of local, state, national and international matters. All papers submitted must contain the writer's correct name and address, signed by the correspondent. If the writers do not wish their names to appear, we will publish only initials, or a nom de plume. Letters must not contain more than 300 words. Writing must be legible. Type-written copy is preferred. Write on one side of paper only.

Anonymous letters will go into the wastebasket. The editor reserves the right to reject all letters containing abusive, libelous or scandalous material, or dealing with political or religious controversy in such a way as to bring ridicule or contempt upon anyone.

Inquiries concerning letters or answers to letters should be addressed as should all letters for publication to The Public Forum, The Daily Record, Stroudsburg, Pa. Do not telephone.

Stroudsburg, Pa. R. D. 2

"Whitey's" Barriacks

March 27, 1953

The Daily Record—

Dear Editor

"Thanks a million" for your wonderful editorial in the Record entitled "Mail Call is a Lonely Title".

I'm sure that many of us don't stop to realize the value of a letter or card to these lads of ours—who are sacrificing their all in our behalf, many in exchange for a crutch or a wheel chair—that we in this grand country of ours can live in peace.

Writing to our boys—in all branches of the service and stationed in all parts of the world has been my hobby since World War II. When my three sons were in uniform.

With the vast number of letters received from these lads proves to me beyond a doubt that letters at mail call rates next to their Ammo—as one lad said—was a Texas boy. Letters mean more to us here than the U. S. Mint—he also said.

It seems that, once we leave the states—we are forgotten men—Why? Folks we hold that answer, I have a number of Pen Pals scattered through out the states with whom I swap addresses of lads in uniform—and even though in name they are strangers to us—they are all classified the same—regardless of color, creed or nationality and through our letters become the best of friends.

My hobby also includes doing whatever I can to help our wounded and handicapped lads in their hobby which include the collecting of post marks—shoulder patches—Air Line and Hotel Luggage Stickers, etc., and I have been able to help them considerable in their hobbies—and would appreciate the help of anyone who is interested in helping these lads in appreciation of their sacrifices for us.

Thanks again for the wonderful editorial and your interest in our boys. I hope that through the edi-

torials and this letter we can get more folks—more letter writing conscious.

Very truly yours,
The GI's Pal—From the Poconos.
Just plain "Whitey"

L. A. White,
Stroudsburg, R. D. 2
April 3, 1953

Dear Mr. Editor:

It is indeed a pleasure to see the several articles regarding the traffic survey conducted last August.

Any motorist driving the streets of the Stroudsburg knows that the condition is bad but I can imagine that there are those who would rather not tell him how bad the condition is.

On Saturday, March 21 at 8:30 p. m. I had occasion to come into town on Route 209. Between 8th and 9th streets, traffic was stopped and from then on to below 6th St. it moved a few feet at a time.

This is March, so what can we expect when Summer arrives with its additional traffic. Just how long should Mr. Motorist be content with the dictatorship of 7th and Main St.?

According to the survey about 32.9 per cent or about 10,500 vehicles are strictly on through traffic trips with no intention of shopping or doing any business. They are forced to use the busy streets of the Stroudsburg because of no other alternate route.

What has happened to the by-pass which has been mentioned as a solution? What has happened to the Godfrey's Ridge-Rinehart Diner-Bartonsville by-pass?

This would eliminate the through traffic of both Rts. 611 and 209 going towards Delaware Water Gap.

With the opening of new bridges across the Delaware River and the corresponding increase of traffic at 7th and Main Sts. is Mr. Motorist and traffic going to be content to twiddle their fingers while the politicians of 7th and Main keep all traffic moving past their doors?

How about a little action?
A Stroudsburg,
R. D. 2, Motorist

ally bored in those newspaper and newsreel pictures. . . . What can you say for a state like Florida that sees its waterfront jammed with million-dollar hotels and private palaces and permits the aged and mentally ill to be housed in firetraps? . . . Joe McCarthy is getting a blasting for taking too much credit for halting Greek ships carrying war supplies to the enemy. Admittedly he was no shrinking violet in the incident, but this column can forgive a lot in any man who really awakens the public to what has been going on in shipping circles. . . . The simple fact is that, despite vigilant work by our undermanned agencies, most of our

allies have been permitting ship after ship loaded with war potentials to get through to Iron Curtain countries, using every dodge in the book.

In eastern Canada the local name for the Canada Jay is the moose bird.

Melt the ends of old candles and add this to some turpentine. The mixture will make a wax for polishing the floors.

Larboard is an obsolete naval term for the left side of a vessel looking forward.

At least, things are clicking at GHQ—even if they are largely just battalions of typewriters.

Mary Pickford spearheads a defense bond drive in Washington proving once again she is truly America's sweetheart.

Margaret Truman has been offered over a thousand pounds to sing at a swank London club during Coronation Week. We'll wager here and now that she could do it to the queen's taste, too.

In Central India there's a tribe that eats nothing but rice. Probably the only place in the world where no one asks: "What's cooking?"

Home Town News Item: Yawn Yawnson, perennial baseball rookie, who just a month ago was hailed as a new Ty Cobb, has got his old job back again at Zeb Meeker's filling station.

George Sokolsky Says . . .

Easter Is A Witnessing Of The Divine Intelligence Which Controls Universe

Freedom and Rebirth

Easter reminds us of the changelessness of nature, which moves in an orderly cycle.

True, one may be disappointed over a rainy or a cold Easter Sunday, just as in northern climates a Christmas that is not white leaves something to be hoped for next year.

Many of the most impressive holy days, whether among primitive or the most highly civilized peoples, occur during the solstices, those periodic moments in an eternal rhythm of life. In the spring comes, for the Christians, Easter; for the Jews, the Passover.

Easter ushers in the rebirth of nature, the reappearance of grass, the early spring flowers, the budding of trees, the return of the robin. Of course, that is limited to our North Temperate world. In other climates, the rebirth manifests itself in other ways, but everywhere the cyclic rhythm of life, of all that lives, is changeless, eternal, constant.

It is a witnessing of the Divine Intelligence which controls the universe. Sceptical as a scientific age may choose to be, it has never produced evidence that the universe is an accident; that there are no causes for nature's resistance to the unusual. The scientist is already becoming conscious of the perils in unsettling

the balance of nature, a balance so fine that tampering with it can produce disaster.

The Passover saga has to do with the constant struggle between slavery and freedom, between the dignity of man and his reduction to a clod. Year after year, for thousands of years, the story of the Exodus of the Jews from slavery in Egypt to the freedom of natural law—to God's revealed law as handed down on Mount Sinai—is repeated that all may remember that freedom has not always existed but is a gift to man from God to be guarded, protected, defended. Freedom is an imperishable treasure.

Easter is the promise of the Eternal Life. Jesus died and was resurrected from the dead. There is no death; there is only life eternal. Easter is a gay, a cheering, a hope-giving holiday.

Its story is one of the most tragic in history. Jesus sits with His friends and disciples, celebrating the Passover, eating the matzo and of the paschal lamb and the bitter herbs to remind them of the struggle from slavery to freedom. I have myself attended just such a table practically every year of my life, the last time being on Monday night of this week. The customs are identical; the service not radically different.

As is habitual, on such an occasion, men discourse after the meal on many topics and Jesus and His disciples spoke of important subjects. It was on this occasion that Jesus said:

" . . . These things have I spoken unto you, that my joy

might remain in you, and that your joy might be full. This is my commandment: that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you . . ."

Then Jesus was arrested, tried, and crucified as was the custom of the Romans. And on the third day after His death, He was resurrected.

The concept of The Resurrection, the rebirth, is the eternity of life. Paul, who was the first internationalist in the sense that he insisted that all mankind were brothers in the fatherhood of God, said:

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed' . . ."

God's mercy is for all mankind, without distinction. Even in time of chaos and disturbance, when men do not seem to know what to do, the promise of freedom in the Passover and of the Eternal Life in Easter gives hope of glories to come—for where is faith, there must be hope.

As she does, so she could murmur, "Ah, it's pleasant to die with Tournours Smello lulling you to sleep."

This whole advertising business is still very much in its infancy. For instance, take your Broadway illuminated billboards. At present they are only a block or two long. They can be seen only for three or four miles. Child's play!

Why not use the MOON for advertising purposes? As long as the scientists ARE going to reach it very soon, who not take an advertising man up there with them and have him arrange to have huge signs on the moon advertising "Moonshine Nylons" or something like that?

I am sure that a lot of you will agree that I should have been an advertising man instead of a writer. Not because my advertising ideas are so good, but because my columnizing is so bad today.

However, if you had come into your cellar and seen all the water in it that I found in mine after a heavy rain, you probably wouldn't have done any better in your chosen work than I am doing right now in mine.

I can now readily understand how the term "water on the brain" originated.

The other night, on my television set, I saw one of those crime dramas where everybody gets shot or stabbed or poisoned.

As the thing was at its goriest, there came time for the commercial. Just before that, the heroine of the play had rolled over, breathing her last breath before she was revived by the young doctor who was not only a doctor but also stuck on her. Then the commercial came on.

And lo and behold, a young lady who looked like the twin sister of the one who had just done her contortions on the floor, was now telling us in the sugariest tones that we should all use a certain toilet soap and we would be just as pretty as she.

It seems to me that, to save time, the performers themselves could do the commercial while they act their roles.

It could all be done by very simple tricks.

For instance, as the lady gets stabbed and is about to pass out, she could, as a last gesture, grab a large economy size bottle of the sponsoring perfume and place

it on her forehead. Then, as she lies there, the commercial could come on.

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On Broadway

—by Walter Winchell

TICKETS TO BROADWAY

Hollywood has finally conquered the Bible. The Good Book depicts Salome as a Sinful Temptress. In the film starring Rita Hayworth, she is practically an Innocent Maid. . . . Some chaps just can't stand the pace; Marilyn Monroe's male sec'y had to quit. . . .

Bob Hilliard, who has written seeds of hit songs in the past few years, has another titled, "Downhearted." (What an imagination!) . . . The N. Y. Critics Circle embraces three millionaires: Gibbs, Hawkins and Watts. . . . Gloria Vanderbilt is principal backer of a new "poet's theater" headed by Tennessee Williams. He is enlisting 3,000 creative artists (from all fields) to help. . . . Ambassador to Italy Clare Boothe Luce has commissioned a youthful composer (Carlos Chavez) to write a symphony. . . . Why Some Folks Sing the Blues: Wm. Eckstine gets \$1,571.42 per night for his fortnight stand at the Bandbox starting this eve! . . . A column reports that Margaret Whiting is divorcing Lou Busch and is dating piano recording star Joe Carr. He's the Same Guy. . . .

If you invested \$3,000 in "Oklahoma" (the 10-year hit), you would have \$100,000. . . . What Price Oscars? Katina Paxinou, Mercedes McCambridge and Kim Hunter (gifted with Academy Awards for top supporting actresses in recent years) are no longer toiling in the movie mimes. . . . The author of the comedy hit, "Seven Year Itch," is finishing a play titled "Phiffit." We coined that word at Texas Guinan's in the mid-20's, when a waiter opened a bottle of White Rock at the very moment Frances Williams gave her feller his 2-second notice. Phfft, meaning That's the End. . . . Isn't Julia of Darnley & Julia, the Big-Time dance duo at the Palace? secretly waxing records under another tag? Her thrashing is pashy. . . . Dorothy Sarnoff, recently a feature of "King and I," opens at the Cofitlion April 14th. . . . Memo to HST: Both Ike and Mamie play the planner by ear—but good. . . . A dentists' news-letter (published by Amnident, Inc.) reports: "Hiccupps may be stopped by a prolonged kiss."

Summer is Geraldine Page's lucky word. She attracted Times critic Atkinson's attention appearing in "Summer and Smoke" and scaled the heights in "Mid-Summer," the Vanderbilt Theater hit. . . . Hollywood gave her a contract without the usual screen test. . . . Top Talent being so easy to recognize. . . . "The Hit Parade" offers the most imaginative camera-vizardry. Its roller-coaster episode created a 3-dimention effect. . . . If you enjoy beer-barrel harmonizing, then spin Spike Jones' "Lulu Had a Baby" . . . Elaine Stewart's likeness on the People Today cover is extractive. . . . Tevye films with dubbed-in laughs are Foolish and Foney. . . . Intimates learn that songwriter Sammy Fain is not a benedict. . . . Oups! One of the top mags is trapped with Princess Narriman's lovey-dovey essay about her life with Farouk. . . .

Mid-May will bring the shudders to Ad Agency Row when "The Space Merchants" arrives. It is packed with the sharpest barbs aimed at that business since "The Hucksters." . . . Good reports from Coast sentinels on "The Cruel Sea" film & "Take Me to Town." The latter is called "another Atomic Sheridandy" . . . Former Olympic Jesse Owens is doing the Disc-Jockey bit in Chicago and Jack Dempsey has a bit role in the Bob Hope-Mickey Rooney picture at the Astor. . . . Quick's cover of Bishop Sheen makes it shine. . . . Mindy Carson's photo on the inside cover is huggable. . . . The Desert Inn (Las Vegas) World Series of Golf Champions starts April 18th. The winners of tournaments all year will compete for \$35,000 in cash prizes. The Runyon Fund is beneficiary, thanks to prop. Wilbur Clark. . . . Little Eva Gabor breaks you up every time she makes a station identification. She dialects: "I come back zoon ven I break da stay-shun!"

Sam Levenson twice refused to follow another comic, who allegedly uses similar material. The latter was paid about \$1,300 for Not Going On. . . . The paintings on the Birdland walls are from the easel of Diana Dale, a part-time hatcheck there. . . . A top playwright was commissioned to do a script for Gen. Electric tv. Theatre. So bad they scrapped it. . . . The gal you see at Little Bohemia wearing the eye-catching tiny pillow millinery (with ribbon under her chin) is lovely Jean Arthur. . . . Bill Tabbert (the "South Pacific" show-stopper) spurned an opera-tunity to stay with the Dowager Queen of hits. . . . Boy Sylvester is working on his 5th novel—the first Whododit. . . . Title: "The Big Boogie" . . . The wolves are breathless about Virginia Leith of the "Fear and Desire" cast. . . . How did the censors pass that scene where she drinks water from a lad's hands?

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